

Jeevan Mukti

(Liberated Life)

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What is JeevanMukti ? (Living a liberated life)

Is that possible ?

How could one achieve that ?

These are the question often asked.

‘Jeevan’ means life i. e. “existence” (as apposed to nonexistence or death) and

‘Mukti’ means liberation or salvation or divorce (as apposed to bondage or slavery or lack of freedom).

We are slaves or our habits and find ourselves in bondage of our circumstances. ‘Jeevan Mukti’ means living a life free from enslaving habits; a life where one is the master of the circumstances; which can not have a binding influence on the liberated soul.

Such a liberated life is possible. Infact that is our true nature. That is indeed the purpose of life. It is achieved in the same way as one works to attain other aims of life. Dedicated effort under the guidance of a teacher who has reached this goal, and in the company of such persons who aim at liberation through reformation, is the way. One has to visit or live at places which promote such attainment. If there is a burning desire to lead a liberated life circumstances are naturally created which result in achievement of this state ! Once such a frame of mind is cultivated one

leads a liberated life without effort, then it becomes his natural habit !

Free thinking

If our true nature is Mukti (freedom) where from has bondage creeped in ? Let us think over it.

Firstly just as sheep follow each other blindly, there is inherent human nature to copy the majority. That is what leads to fashions in life and thinking. The waves of religious following for example of Buddhism, christianity, Islam and Various sects of Hinduism, resulted from this human weakness of following the numerical strength. Communism and socialism also attracted the masses in a similar way. However, it is no criteria to judge that a particular Faith or Thought must be the right one, because it is believed or followed by a majority.

Secondly in judging philosophical and spiritual thoughts the age of the origin of that truth has at all no bearing. It is no criteria at all that because a truth was enunciated long back, it is in any way superior to the truth found to-day or vice versa.

Thirdly who spoke the truth, and from which platform the truth was spoken has also no bearing over the superiority or otherwise of the truth. The Acid-test of Truth is the Truth itself; and not whether it was pronounced from a temple or in the market place ! or whether it was attributed to a famous person or to an unknown individual.

Thus numerical strength, age, place and personality of believers hardly matter in judging whether a particular thought or principle is true or not. Like as scientific truth

philosophical truths must also stand the test of repeated proofs of experimentation and perception (anubhav) by one and all !

The desires

Having understood the importance of free, frank and unbiased thinking, and having got rid of the habit of blindly following, both in worldly and spiritual affairs, let us ponder over what one desires to have and what are the limitations ?

Our desires aim at pleasure. But where is the difficulty ? When we say, we want pleasure, but only from a particular object, such as children, wife or riches; these conditions become bindings for the pleasure and lead to bondage of the person to these particular desired persons or objects. When we say we want pleasure; but it must be here in this room and within an hour; we surely bind ourselves to place and time. These conditioned demands become the cause of bondage.

When we want pleasure from wife, children, money house, healthy body or youth, that limits the pleasure to small binding circle. When we think that pleasure lies in doing only a particular set of duties, some special type of worship or yoga in a particular way, we bind ourselves to these desires.

If one goes on thinking this way, one find that there is no peace even in "inaction" (which is desired by some) because on sitting still with hands and feet bound in a particular posture, with eyes closed or half closed, one feels strained. And that is bondage too !

The Liberation

What then is 'Liberation' or 'Mukti'. The answer is simple. There must not creep in ones life any such enslaving habit which if not fulfilled makes ones life miserable. One should be able to live peacefully with or without anything and every thing. 'Jeevan Mukti' thus means a life full of abundant indescribable pleasure (blakashan sukh) without the need or dependence of any particular place, person, opportunity or thing.

Examples

The Holy River Ganges flows externally unaffected by any thing, the hands of a clock move constantly unruffled, the sun follows its set course regularly and always in a most detached manner. The plants grow naturally and bear seeds and fruits and in course of time are either out or get dried up. Animals and birds live their natural course of life.

These are natural movements or lives devoid of any bondage. 'Jeevan Mukti' implies living without binding oneself to any thing, circumstances, or time or chance or place or person. Binding one self to any thing, one will have to bear the pangs of separation from it and that is sorrow.

The Beginning and End of Sorrow

All sorrows of the world are man-made, and hence it can be emphatically said that man is capable of liberation from these.

Just as when one earns money and keeps it safely; one can also *throw it away* if one desires; so also one creates

sorrows, heaps these around him. If and has the full capability of throwing away these sorrows. This capability is enshrined in us all throughout our life time.

Some of the Binding Forces Leading to Sorrow

(i) Being born and assuming the body subjects one to the cycle of birth and death.

(ii) Attachment to external object make one bound to union (yog) and then inevitable *separation* (viyog) from them.

(iii) Pleasure in the use of sense organs brings the binding influence of transient joy followed invariably by sorrow.

(iv) The development of judgement of good and bad in ones mind leads to binding oneself to attraction and repulsion.

(v) The strong impulse of sex leads one to temporary pleasure of indulgence followed by sorrowing pangs of separation and infirmity.

(vi) The impact and impressions created by good and bad actions leads one to believe in after-life of Heaven and Hell.

(vii) The fear of want forces one to amass wealth and make friends and foes.

All these are man made basic bindings which become instinctive.

Jeevan Mukti-Liberates

The man himself created the above bindings forces, the cause of his sorrow. 'Jeevan Mukti' means a natural *release from*, sorrow, ignorance, fear of birth and death, fear of

this world and of hell, ensures ones honourable reception even if one need go to the Heaven. There is then no need to amass wealth or worldly objects or make hordes of friends and foes. There is no attracton or repulsion. There is no feeling of duality. It means one lives happily and lets others live alike, free from sorrow, ignorance and fear of brith and death.

Such a life Revered Oriya Baba lived before our very eyes intoxicated with the Divine Joy; radiating Bliss to all by his Darshan, Presence, Words and Actions and Glances. He was an embodiment of renunciation and sacrifice and universal love. *Lives of Ramakrishna Paramhans and Raman Maharshi in the Recent Past Are Glaring Examples, There Are a Number of Known and Unknown Saints and Seers* Living such a life because such a life is possible.

What is the True Source of Such Bliss

(*Everlasting pleasure*)

Finding this source needs further analysis. In deep sleep one gets detached from this world and when one gets up he is refreshed. Even otherwise if mentally or physically one retraces from the world, one is easily able to distinguish between pleasure and sorrow. What is the reason behind our spontaneous smile on smelling a rose when we are in a receptive mood. Does the flower impart the smile? Has not the inherently hidden smile in us manifested at the sight of the rose.

On seeing natural beauty or divine objects, others can notice our eyes throwing up a brilliant shine, emitting pleasant light, coming not from the external object, but from within ourselves, as if the treasure of love, knowledge

and bliss hidden deep within our heart starts raining through our eyes.

Similarly, it is not the sweet taste of the delicious dishes; fragrant smell of flowers; the enchanting sound of the flute, or the soft touch of the velvety grass which are pleasing; but the inherent bliss within us which manifests through our sense of taste, smell, hearing and touch, seeming to be source of our joy.

It is all a question of understanding. Our bondage towards 'touch', 'taste', 'smell', 'beauty', 'external objects', 'relatives', 'persons' and 'personalities' is just imaginative. The pleasure or pain attributed to these is just an imagination. The store-house of eternal bliss is within us. Our ignorance of this leads to a life of bondage and fear. Existence free from this bondage of ignorance and sorrow is 'Jeevan Mukti'. A 'Jeevan Mukti' finds his pleasure in everything; he does not lose his bliss at any excuse, it has become his habit to find his pleasure from within, under all circumstances and that is his treasure. He is the master of himself. External objects or conditions or circumstances can not disturb his inner peace and balance. He has found the source within and cultivated himself to tap this source at will. It is all possible; it needs desire, dedication and constant direction.

What direction ? "Our Ignorance"

There are four beliefs arisen out of our ignorance. These are, that all what we see or perceive is true or eternal; that it will never be destroyed; that it can give us pleasure or joy; and lastly the hope that these Pleasure

giving objects should last eternally. All these four beliefs have arisen out of our ignorance and the ignorance has come out of our having forgotten *our ownself, our true self* which indeed is eternal and everlasting. We have become ignorant and forgotten the truth that our true nature is eternal, pure, all knowing, and free, 'SOUL'. (Nitya Shuddh, buddh, mukt, paramatma). Constantly *directing OURSELVES away from the four wrong beliefs and towards the One Truth*, leads oneself to 'Jeevan Mukti'.

Jeevan Mukti in practice

Jeevan Mukti is an art of life, a way of living which you can practice in every day life. Exercising caution and wisdom and thereby experiencing Bliss is your birth-right. This practical divinity during the very life time means—*radiating the inner brilliance of the soul in everyday life* through the eyes, nose, ears, tongue, lips, hands and feet in all activities for one-self and all. It means perfection of that art which makes our living worth-while, rewarding and useful. It means the art of living as prescribed by the scriptures and ordained in the Vedas, by following which one becomes one's true self; an embodiment of wisdom and bliss. And this manifests itself in one's gait; gestures; voice, and in the work of the hands.

Such a life means while behaving with others, the radiant smile of your heart appears spontaneously. It is then that your soul has such divine perfume which is unmixed with any trace of bad odour, such delicious taste, which never fades into bitterness, such perennial beauty which is devoid of any ugliness, such youth-fulness, which never ages nor hardens into roughness. This soul has such

bliss full of affection which never lessens in intensity, nor gets displaced; has such divine knowledge which never gives away to ignorance, and such celestial joy which will never leave you.

All these, the joy, the knowledge, the music, the youthfulness, the beauty, the sweetness, the delicacy, are *none else than you yourself, hidden Within you !*

You manifest your inner true self through these qualities just as the SUN shines and the light comes; or the rose emits its natural welcome perfume !

“Salvation or liberation” after death is theortical and beyond bodily existance, where as ‘Jeevan Mukti’ is here and now, open to all in this very body and a practical proposition. We want to *manifest our inner perfection* and qualities through ‘Jeevan Mukti’ or soul’s fearlessness unalloyed by Ignorance.

Our inherent divine qualities, radiance, knowledge and Bliss, may all manifest themselves during our very life-time. ‘Jeevan Mukti’ is a state of enlightenment and constant experience of inner bliss in this very life.

“Jeevan Mukti” thus is an art and science of real and truthful living, possible for an unbiased, free, fearless and loving soul. It is our birth-right and goal.

(Abridged from a lecture
of Maharaj Shri)

by

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